

1914

ZMA 52



123 F 28

Rowland (William)

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THE LATE ACT
OF THE
CONVOCATION
AT
OXFORD

Examined:
OR,
The *O B I T* of Prelatique
PROTESTANCY:

Occasioning the Conversion of *W. R.*
(Sometimes of EXETER Colledge
in OXFORD) to Catholique
UNION.

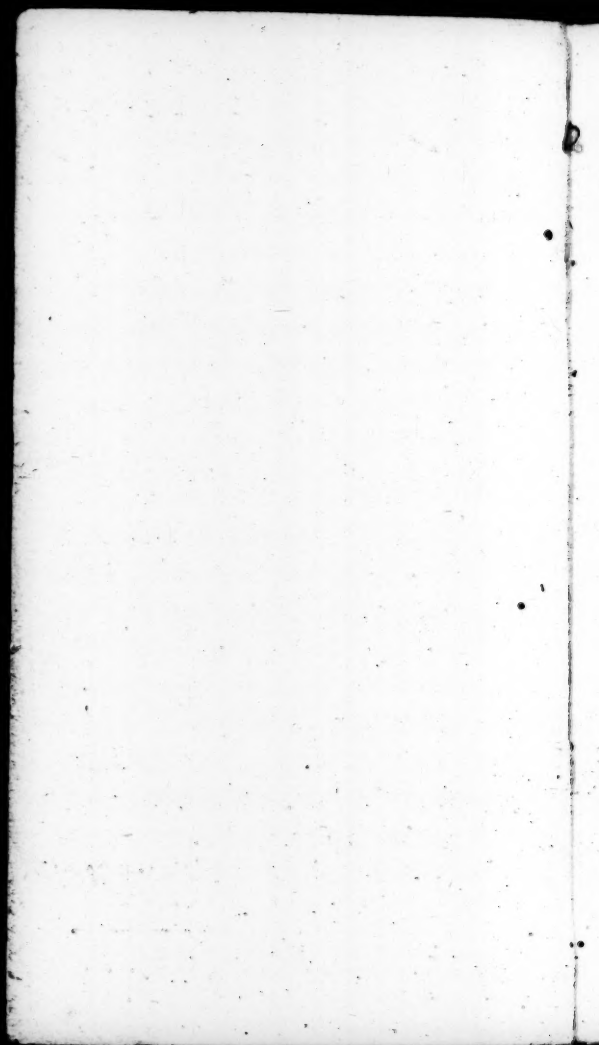
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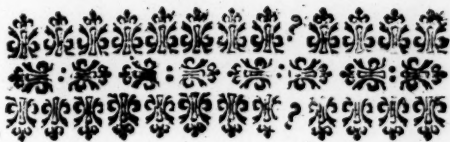
*Cogitavi vias meas, & converti
pedes meos in Testimonia tua.*

St. Ambr. Ep. 31. ad Valent.

*Erubescat senectus, quæ se emendare non po-
test: nullus pudor est ad meliora transire.*

Printed at *Roven*, 1652.





A
NARRATIVE
Of the Motives and
Effects of this
Treatise,

Learned READER,



T hath beene a no
lesse famous then ce-
lebrated Custome a-
mongst the Anci-
ents, for *Converts* to
write *Apologies*, or
some kinde of *Liter-*
ary Expressions of
their *Inductives* to Matriculation into
A 2 the

To the Reader.

the Wombe of Christs Church, as St. *Justin Martyr*, *Arnobius* and the rest, who of *Heathens*, became *Christians*. Great *Origen*, and St. *Augustine*, who from siding with *Heretiques*, became *Catholiques*. Hence I esteeme it my duty to addresse some Reason to the World, why I left that Body of Christians, where I had beene Baptiz'd, and Educated, and now incorporate my selfe to the Roman Catholique Church, from which our Nation had this last age divided it selfe.

After my younger Studies in the University of *Oxford*, I endeavoured to season my selfe in our greatest Authours, as Bishop *Fuell*, Bishop *Morton*, the last Archbishop of *Canterbury*, Bishop *Usher*, with *Field*, *White*, and the rest; whose *Apothegmes* I received, as Oracles without dispute; and by the poursuite of them, I began much to admire our Doctrines, and no lesse to disetteeme the *Roman Catholique*; But upon further growth in yeares, with *Themistocles*, I attempted to reach higher, and entering, though with great tenderneffe, to examine our Tenets and Prooves very speciously

To the Reader.

speciously alleadged out of antiquity ; I found so many adulterated Texts of holy Fathers, especially in Bishop *Jewell*, and Bishop *Morton*, so many (to speake modestly) misinterpreted in the rest (of which I may opportunely give a list) that I could not but blush to finde our main Pillers so stramineous in their very foundations.

Hence what curiosity had first invited, now Conscience enforc'd mee earnestly to a serious and deeper search, wherein I resolved with *Cato*, not to be ashamed to Learne, as hee Greeke, So I Latine, not according to the vulgar stile, but the old pure Roman Language, expressed in *St. Hierome*, *St. Augustine* and the rest of those Professours of Christian Rhetorique ; neither did I omit with old *Plato* to peragate *Greece*, *Ægypt* and the Easterne parts to finde any holy Gymnosophists, who could embowell, not nature, but the Sacred Mysteries of Christianity, which I found not sufficiently dived into at home.

In my returne from this Seditary Pilgrimage, (wholly settled by
A 2 the

To the Reader.

the re-searches of Antiquity in the truth of the *Roman Church*, and her Tenets) I fell upon this *Act* of the *Convocation-House*, the Discussion whereof I present to all understandings, not bias'd with the *Præjudice* of *Customes*, *Education*, or *Ambition*, that they may judge, out of this Summary, what might be said, if I should expatiate upon this subject.

I blush not to publish the *impulsive* cause of my actuall Conjunction to our old Roman Mother Church, to be from this *Act* of the *Convocation*; for though I was before fully satisfied of those old Tenets in a Speculative sense, yet in reduceing my selfe to the Practicall part or profession of them, I found many Phanatique Bug-beares, till hapning upon this *Act*, (composed by a great Body of our most learned men) and evidently seeing the inconsistency of the Doctrine here asserted (especially concerning the necessity of *Traditions*) with our former Tenets, and Positions against *Catholiques*, I was inavoidably compelled to an actuall, and humble Submission of
my

To the Reader.

my will, as well as of my judgement, to the obedience of the Church: And in this my voluntary retirement from the World, I found unexpectedly in these Forraine parts diverse of both our Universities to have taken the rise of their Conversions from the same ground, and to have prevented mee in their Resolutions herein, which made mee more thankfully to admire the Divine Providence, in the secret conduct of Soules, culled out for himselfe.

Master Gregory (a very learned person, and my contemporary in Oxford, in his Preface to his *Opuscula*, page 17.) hath this ingenuous acknowledgement; *I am sorry (sayes hee) I have so much to accuse my Nation of, that ever since the Times of Henry the eighth, they should goe about in a Maze of Reformation, and not know yet how to get either us, or themselves out: And truly who ever does well consider this Act of Convocation, and the sad consequences of it, will conclude with mee, that there is but one way to get out of this Maze,*
and

To the Reader.

and that is by an humble returne to
our Mother, the Catholique Church,
which the dazled Eyes and selfe-bias'd
Judgements of the contrivers of that
Act could not then discern; But this
short Examination of it may I hope
contribute something towards their illu-
mination.

From *Paris* this
1. of *July*, 1652.
Stile loci.

W. R.



*The OBIT of Pre-
latique Protestancy;
OR*

*The last dying words of Episco-
pacy, faintly delivered in the
Convocation house at
Oxford, 1. of June, 1641.
Containing their rea-
sons against the Scottish
Covenant and Pres-
bytery.*



*Hymists amongst
Physicians desire
so far to reforme
the Doctrine and
Discipline of the
Galenists, that they
neither observe the same Method
B nor*

nor druggs in their Cures, as appears in *Paracelsus*, *Crollius*, *Helmontius* and others; nay they would willingly so far be thought to differ from them, as that out of that respect they assume another name, and therefore commonly style themselves *Phylosophos per ignem*, *Fiery*, that is, hot spirited *Phylosophers*. And truly when I looke upon this Consult and Result of the Convocation house, Consisting of *Masters, Schollars, and other Officers & Members of the University*, as you profess, I conceive you have endeavoured so far to reforme the Doctrine and manners of all others, that you neither agree with them, who would be esteemed reformed Churches, nor with their and your Mother Church of Rome, either in Doctrine or Discipline.

Nay ye have gone so far with
the

rhe *Chymists*, that ye will not re-
 taine the common name of all
 the Moderne *Reformers* (as your
 later Masters professe) in which
 all your Progenitors vaunted;
 namely under the Notion of *Pro-*
testants, but ye style your selves
 here *Christians* or *Protestants* (with
 this distinctive appellative) of the
Church of England; Others deny
 the name wholly, as in our daily
 congreges we experience, so that
 the more Unigenious name is *Pu-*
ritan, which is also more uniforme
 to the Chymists hot spirited Phy-
 losophy. As therefore ye are se-
 perate in place, so in nature and
 name, from all, who rightly, or
 falsly acknowledge Christ, whence
 at the most (according to your
 owne principles) ye are but Ano-
 logically (I feare I might better
 say equivocally) *Christians*, as it
 signifies a body of people uniform-

ly professing Christ, with the Universal Church. So that what *Celsus* improperates in *Origens* third booke, would surely come home to you: *Nec jam quicquam preter nomen eis commune superesse, si tamen vel hoc præ pudore relinquitur.*

Let us proceed to particulars.

Your first Paragraph is of the first Article of the Covenant.

1. Wherein first we are not satisfied, how we can with Judgement sweare to endeavour to preserve the Religion of another Kingdome, whereof, as it doth not concerne us to have very much, so we professe to have very little understanding.

2. Which (so far as the occurrents of these unhappy times have brought it to our knowledge, and we are able to judge) as in three of the foure specified particulars, (*viz.*) Worship,
Discipline

Uni. Discipline and Government, much
 Cel. worse; and in the fourth, that of Do-
 hird Etrine, not at all better, then our own,
 rome which we are in the next passage of
 eter the Article required to reforme.

Blessed Saint Paul was much of
 another spirit, he earnestly pro-
 fesseth a most hearty sence of the
 welfare of all Churches, he hath a
 Sollicitous care of all: he cryes
 out, *Who is weake, and I not weake,*
Who is offended and I burne not?
 2 Cor. 11. 28. He is highly sensible
 not onely of all Churches, but per-
 sons. See him, 1 Cor. 1. 10. how
 carefull he is to have all speak the
 same thing, and that there be no
 division amongst them: but that they
 be perfectly joyned together in the
 same minde and in the same judge-
 ment. Reade him in all his Epi-
 stles, see how he and his fellow
 labourers, even anxiously esteemed
 themselves concerned in all the

Churches progresse in true Doctrine and practise. See what he sayes to the *Romans*. Chap. 12. the aime of his Doctrine is, that we must rejoyce with the joyfull, weep with the sad ; we must mutually feeles each others passions : we must be deeply concerned in our Brethrens spirituall affaires chiefly, but ye contrariwise professe, *not to be so much concerned*, in preserving the Religion of your Neighbour Church.

Solomon would have judg'd your title surreptitious, with the pretended Mothers, who was contented to have the Child quartered, so that she might rob the true Mother of her infant ; ye caused indeed the breach in *Seotland* from their Mother of *Rome*, having done that, you professe your selves now *not much concern'd* to preserve her in any Religion.

Ye

Ye could not have used any Arguments more forcible, to prove your selves not true lively Members of Christs great Spirituall body, since it is cleare by your profession here, that you are not vegetated with the common spirit of it, *for ye are not concerned, &c.* Contrary to Saint Pauls teaching, 1 Cor. 14. 33. where he professeth to teach peace of Doctrine in all Churches.

Ye professe also, that you differ from them in *Worship, Discipline, and Government.*

The Philosophers at Athens (however different in their Schooles touching their opinions of the Deity, Providence, &c. as appears in the tenents of the Platonists, Stoiques and Peripatetiques, yet) in their Temple, touching *Worship, Discipline and Government*, did far more agree, then

you, meeting quietly at their common oblations to God, which ye professe not to be amongst you.

Have ye not in this undeniably abolished one Article of the Creed; which is, *Communion of Saints*, and consequently taken away your very pretence to a Church? Externall Communion consists in uniformity of *Worship, Discipline, and Government*, most especially indeed in *Worship*, and in this, as you are seperated from *Rome* and their whole Communion, so ye are, (as you professe) from your neighbouring Churches, whence it followes you are not a true Church of *Christ*.

I speak not this, as if I were at all scandalized at your breaches: *Aristotle* treating of Beasts, calls a Wolfe (though a Pestilent creature) *animal generosum*, because
it

it will not be made tame: I can say no lesse of you, it is generous not to degenerate, all your predecessors disagreed with each other, as *Luther, Zuinglius, Calvin,* and the rest. *Tertullian* not far from the end of his treatise of *Præscriptions*, will rub you hard upon the gills. *Mentior, si non etiam à regulis suis variant inter se dum unusquisq; proinde suo arbitrio modulatur quæ accepit, quemadmodum de arbitrio ea composuit illi quæ tradidit, &c.* It hath beene alwaies the custome from the beginning that you thus vary from one another, and yet *Tertullian* speaks of it, as a thing most ridiculous. *I lye,* saith he, *if it be not true, that they differ from their owne rules, &c.* he was afraid that future ages would not beleieve so prodigious a thing, but succeeding ages make it appeare even to children. Ye have there-

fore just title not onely to the Wolfe in this point of generosity, but to the Foxes under *Sampson*, in biting each other with all virulency, and yet agree in your tailes by firing all behinde you, which is Gods Church.

It's *Cato's* aphorisme, *oportet mendacem esse memorem*: You have been also observed to have been in divers tales. At the first under *Henry* the 8. your rule was to adhere to holy Scriptures, determination of the *Primitive* Church or *Generall Councils*, held before the last 600. yeares, as appears in the Articles of union betwixt you and the *Germans*; In *B. Jewells* time, you confined your selves to the first 600. yeares. After in *Perkins* time to the first 400. yeares, and now in *D'allie* to the Apostles only: And so by degrees you creep to your invisibility, where every
one

one is $\alpha\upsilon\tau\omicron\delta\iota\delta\alpha\chi\lambda\omicron$, a Son without
a Father.

- For the Doctrine you adde as
followes.

Wherein if hereafter we shall find
any thing (as upon farther under-
standing thereof it is not impossible
we may) that may seeme to us sa-
vouring of Popery, Superstition, He-
resie or Schisme, or contrary to sound
Doctrine, or the Power of Godlinesse;
We shall be bound by the next Arti-
cle to endeavour the extirpation, after
we have bound our selves, by this
first Article, to the preservation
thereof.

Wherein We already finde some
things (to our thinking) so far tend-
ing to superstition (in accounting
Bishops Anti-Christian, and indiffe-
rent Ceremonies, unlawfull) and
Schismes (in making their Discipline
and

and Government a marke of the true Church, and the setting up thereof the erecting of the Church of Christ) that it seemeth to us more reasonable that we should call upon them to reforme the same, then that they should call upon us to preserve it.

Here you have toucht the matter againe more deeply to the quick, your quarrels in Doctrine are of no lesse nature, then of *Superstition and Schisme*: Thus *Presbytery and Prelacy* are at open wars. We heard of the Heralds at armes menacing mutuall defiance at the *Scotts* first entring our Countrey, yet there were hopes of an attonement, but this *Covenant* hath rendred them irreconcileable. *Tertullian* in his book of Prayer propounds a question worth your knowing. *Quale sacrificium est, à quo sine pace receditur?* No peace, no Sacrifice. He indeed

indeed insinuates an old and constant custome of the Catholick Church in a religious embrace of each other in time of Masse, which he here calls *Sacrifice*, signifying the charity which should be amongst Christians, but you have professedly cast away Masse and Peace together.

The causes which each of you already alleadge are true enough, but I leave your selves to prove them ; its more then sufficient for all good Christians, who tender their salvations, not to adhere to either of you, since you are so far from unity in Doctrine, that your bodies respectively need Reformation, as ye confesse of them and they of you ; wherein ye have destroyed your selves wholly ; *First*, from the pretence of being one Christian Church, and consequently any Church,

according as the universall Church teaches us, *I beleave one holy Catholique and Apostolique Church.* If therefore no unity, no Church. And with no lesse evidence ye have *Secondly* destroyed either of you to be a Church, having declared your severall errours in *Superstition* and *Schisme*; For according to Holy Scriptures, and the consent of all, especially old Christians; A Congregation, which should generally and solemnly teach and professe *Superstition* and *Schisme*, neither is nor can be a Church of Christ, this would render it inconsistent with the light presented in Saint *Johns* Candlesticks, and consequently alienate it from Christ. This needs no further prooffe to a man who hath observed the hinges of Christianity.

Doth not the whole world also
know

know by your voluminous writings, that ye have condemned the very *Ceremonies* of the Roman Church, as *unlawfull*, and made that amongst the vulgar people a maine argument of our *Superstition*, and now ye say it is *Superstition* in the Presbyters to condemne them in you. Ile not presse you, for I should presently cast you into *Democritus* his Well: Ye wholly forget the force of an Argument called in the Schooles *ad hominem*, drawne from a mans owne principle, as here against you.

Ye goe on.

Secondly, We are not satisfied in the next Branch, concerning the Reformation of Religion in our owne Kingdoms, in *Doctrine*, *Worship*, *Discipline* and *Government*, how we can sweare to endeavour the same, which (without making a change therein) cannot be done.

It

It is very well noted, that ye cannot reforme without a change. Phylosophy would laugh at you to attempt a *Reformation* without a proportionable *mutation*; whence it followes, that you have chang'd your Doctrine, whence it further followes, that its false; you know *Gamaliels* rule, *if it be of God, it will stand*, ye know then whence yours comes, for if it change, it is not of God. You pretend to reverence the foure first generall Councells, heare what the Councell of *Chalcedon* saith, *Act. 1. Sic sancivit sancta synodus, &c Si quis innovat, Anathema sit, sanctorum patrum fidem servemus, &c.* you see your sentence, if you change you are gone, and yet you must change. If your Profelites would without prejudice observe, how you tumble and tosse one another in reciprocal recriminations, in matter of
these

these high inconsistencies with Christianity, they would relinquish such communion. Your reasons to the contrary in order to you, are important, for it cannot be done.

1. *Without manifest scandal to the Papist, and Separatist, by yeilding the cause, which our*

Papists & Independents are equally rejected by the Pælatique party.

Godly Bishops and Martyrs, and all our learned Divines ever since the Reformation, have both by their writings and sufferings maintained, who have justified against them both, the Religion established in the Church of England, to be agreeable to the word of God.

2. *By justifying the Papists in the reproaches and scorne by them cast upon our Religion, whose usall objection it hath been and is, that we know not what our Religion is, that*
since

since we left them, we cannot tell where to stay, that our Religion is a Parliamentary Religion, (let us not be blamed, if we call it a Parliament Religion, Parliament Gospell, Parliament Faith. Harding Consul. of Apology, part 6. cap. 2.

These are very home, let me a little dilate them.

To your first. You have indeed scandalized all the world, and most of all those whom ye call Papists, by yeilding the cause, and shewing, that hitherto ye have persecuted them to bloud, to all manner of cruelties for not adhering to that, which now is confessed to be Superstitious and Schismaticall. Trajan was a Heathen and a profest enemy of Christian Religion, yet he came not neere your cruelties: He made a law that no *Poursuivants* should search the houses or looke after Christians or
their

their Priests, but onely apprehend them, if they should happen to meet them. But under your reigne, all our houses (against the liberties of free borne Subjects, as was declared in Master *Pims* case) were disquieted by the very dregs of mankind, continually infested with Saint *Ignatius* his Leopards, who the better he treated them, the worse they were, but as he said, *Iniquitas eorum mea doctrina est*, their iniquities taught us patience.

This permission even of assemblies in point of Religion, especially in the exercise of a Religion which was not newly taken up, though different from that which was then in vogue, was by the Senate allowed, as that of the Jewes at Rome; Nay *Suetonius* tells us, that even the Christians were tolerated to assemble. *Ensebius Hist.*
lib.

lib. 5. cap. 20. saith, that *Commodus* the *Emperour* punished even by death, such who accused Christians, by reason of their quietnesse. And in his third booke, *cap. 15.* he tells how *Nerva* the *Emperour* did set Christians at liberty generally by publique Proclamation, & hence Saint *John* was freed from *Patmos*. In fine, he recalled all power given to *Poursuivants* by his predecessours. How much more should Christian Senates allow of innocent meetings in celebration of a Religion, which all our forefathers professed. But ye persecuted both new and old Religions; I feare the bloud of all those, who have suffered death either by hanging, *Leaplanding* (as the *Dutch* call it) famishing or starving for Religion, will call for revenge, but we pray with our blessed Saviour and his Protomartyr, Saint *Stephen*,

ne statuas illis hoc peccatum.

Saint Paul hath also taught us
*Rom. 12. 5. 21. Be not overcome of
 • evill, but overcome good with evill.*
 Nay Aristotle himselfe in 4. *Eth.*
cap. 3. saith, it is a signe of magnani-
mity to forget injuries. For as it is
 a marke of a weake Stomack not
 to be able to digest hard meat, so
 it is of a pusillanimous Soule, not
 to be able to indure a harsh word
 or harder threats. *Cicero. lib. 2.*
Tusc. ques. (speaking of wise mens
 patience) saith, *si fortis in perferen-*
do, officii satis est: ut latetur, non
postulo. These Christian wise men
 have gone further even to joy in
 Persecutions. Aristotle, when the
Athenians were consulting to pro-
 ceed in judgement against him, up-
 on suspition of some impiety in
 his opinions, departed from *A-*
thens and removed his Schoole,
 saying to his Schollars, *Discedamus*
Athenis,

Athenis, ne prebeamus eis secundam occasionem sceleris, quale prius perpetraverunt in Socratem, neve iterum per impietatem violent Philosophiam, Thus render Aristotle was of Philosophy and of their innocency: but our Christian Philosophers here have gone further, they think it necessary to confirme what they teach by their blood, and therefore will not desist. This Paraphrase comes not yet home. Ye are ambitious to challenge Martyrs in confirmation of your Prelatique Protestancy, but how unhappily, let all men witness even by Master Foxes adulterate Monuments.

For first, never any dyed for the whole complex or the *Encyclopedia* of your 39. Articles, the confession whereof renders an adequate Prelatist, this is cleere in all Histories: the truth is, it would have argued

argued a phrensie to maintaine those *Articles* by death, which were only made to maintaine you in life ; Againe, no man in his wits would expose himself even to danger of death for matter of opinion, which must needs involve uncertainty, neither doe your *Articles* mount any higher, as *Chilingworth* ingenuously confesseth & therefore ye all professe a fallibility in your owne decrees, which is consequent enough. In some of your *Articles* you agree with us, so that if any of yours should dye for those, we might, if it were worth the while, challenge such as well as you, but Saint Paul to the *Cor. I. Chap. 13.* *Tertul.* against *Marian*, lib. 4. Saint Cyp. to *Antoniatus*, Ep. 52. To *Cornelius*, Ep. 54. &c. S. Aug. against the *Donatists* and all the rest assure us, that, *Esse Martyr non potest, qui in ecclesia dei non est.*

No

No member of Gods Catholique Church, no Martyr, and hereupon the *Novatians*, though sharply persecuted by *Macedonius* for the same Doctrine concerning the Blessed Trinity, for which the Catholiques also were, yet the Christian world never esteemed them Martyrs.

Out of this ground it arose that none could be acknowledged or venerated, as *Martyrs*, except the Bishop of the place had signified by writing to the Primate all particulars in the proceſſe, and then he declared them to be ſuch, as appears in *S. Aug. Brevic. Collat. diei 3. cap. 13.* where he ſhewes how *Secundus* Bishop of *Trigisitan* in *Numidia* ſignified to *Mensurinus* Bishop and Primate, of *Carthage*, the particular paſſages of ſuch, who had been put to death, becauſe they would not obey *Diocleſians* Proclamation

clamation, in delivering the Sacred Bookes into their profane hands, and *Mensurium* declared them worthy to be celebrated, as Martyrs : but to others who had suffered under the same pretence, yet for other defects, hee denied that honour, as appears there. This solempne Act of Declaration was afterwards transferr'd and limited to the *Pope*, being conceived a businesse of high concernment to the whole Church. Truly, the Church hath beene alwayes so tender in this, that Councils, as *Eliber. Can. 60.* assume this authority to themselves, and prescribe Rules in it, as there, if a Christian should be put to Death for having broken Idols, it is forbidden that hee be accounted a Martyr. It must bee done with due circumstances.

And the case of St. *Abda* comes
C home

home to it, hee had pulled downe an Idolatrous Temple, for which Christians commended him not, but his refusall to rebuild the Temple was judged cause enough of Martyrdome, as *Theodor. l. 5. c. 38.* shewes. There might be rashnesse in the first, but surely the re-building of an Idolatrous Temple, had bene impiety, and therefore was noble to die for it.

But if you will know what is required to be esteemed a Martyr in the sense of Catholiques, advise with our Authors especially, *St. Thomas 2. 2. q. 124. a. 40. & 50.* and our other Divines. If you will further know the great tendernesse the universall Church hath used in recording & admitting the Gests of her undoubted Martyrs, read the 6. Gen. Councell *Can. 63.* which will tell you that the Roman Church will not permit the Acts
of

of Martyrs to be read, which have
beene written by Heretiques, nay
the councell will have such Re-
cords to be burnt.

In some *Articles* you agree with
the *Presbyterians*, in others with
the *Independents* : If any have
dyed for either of these, each of
them may come in as well as you,
and yet these (consequent to your
Principles) yee esteeme *Separatists*,
that is, not capable of being Mar-
tyrs.

Againe in some *Articles* you
differ from us and them, which
are the peculiar Tenents of *Pre-
latisme*, and for these, they and
wee know, that never any Man
dyed, namely for *your* Episcopa-
cy; and the adherent Doctrines,
Therefore without doubt yee have
no Martyrs, no not so much as
Pseudo-Martyrs.

Secondly, you your selves in
C 2 time

time of your Episcopall Raigne
 cast many (besides *Catholiques*)
Presbyterians, and *Independents* in-
 to Dungeons, where they dyed,
 beggard Families with oppressures,
 wherewith they famisht, cut off
 Eares, and banisht such, who
 adored not your Episcopall Idoll;
 And may not these joyne issue
 upon a farre greater title to Mar-
 tyrdome, then you? That the
Prelatists had almost intreated the
 common people into a beliefe of
 this Fancy, I wonder not; For
 if wee looke back to the *Donatists*,
 who most of all represent them,
 as being zealous *Prelatists*, they
 were so ambitious of this honour,
 that many cast themselves into
 Precipices, and other wayes sought
 their owne Death, upon this pre-
 tence, as *Optatus Milevitanus*, St.
Augustine, and diverse others re-
 late. I leave you to tell us, whe-
 ther

gher some of your party have not done the like in our memories.

The renowned *Apollinaris* in *Eusebius* l. 5. c. 15. saith of the *Catapbrygeans* or *Montanists*, that when all their Arguments were confuted and they driven to a *non plus*, they left disputing by way of Reason, and produced their Martyrs, as prooffe enough of their errours; Truly the *Prelatists* being reduced to a losse in point of reasoning, for they have already confessed their domestique inconsistencies, now (as yee see) they begin with them to challenge Martyrs, whom they would take up from all hands, but if wee deplame them, by giving to each part their own, as I have toucht, wee shall leave them as naked in point of Martyrs, as *Plato's* Cock in point of being a man.

We might wonder that in every

clause, even in this your fainting condition, you still strike at the poore *Catholiques*, (Wormes trodden will shew their heads, for defence) truly you seeme to be much of the nature of Foxes, whose antipathy is so great against innocent Lambes, that their Skinnes made into Drummes will by invisible beames or spirits, endeavour the breaking of a Drum made of Lambs Skin; But it recoyles upon you, this Drum being well beaten, will with innocency destroy your rangling and jangling dissonancies. You force us to sharpen our Pens, and against our inclination to give our Inke a tincture of Gall, lest wee should not seeme sensible of your frequent scornes in this Act. It was *S. Hierem*, & *S. Augustines* case in their conflicts with the *Donatists*, *Pelagians* and the rest.

S. Augustine tell us of a House infested

infested with evill spirits, for remedy whereof hee sent some of his Monkes to say Masse, which presently dispelled the Divells, it would be no lesse efficacious now against all ill spirits, who infest Gods Servants in their quiet attending to his Service. The holy Masse is able to humble those fictitious Priests in *Iamblicus* in his *Treatise of Mysteries*, who threatned the Gods to breake the Heavens, and reveale *Isis* her Secrets, to stop the *Egyptian* Sacred Ship, &c. you seeme to threaten Gods Ship, which is his *Church*, &c. but all signifie your imminent destruction.

Your second Reason is also considerable, that wee know not what your Religion is, since you yourselves cannot yet agree on it, nor indeed know where to stay, since yee left us, you rightly conclude

this, and the changes of your *Articles* of Beleife even in the highest mysteries of Doctrine, as of *Predestination*, finall *Apostacy* from grace and the rest, &c. too too abundantly declare, that hitherto you have wandered in false and strange *Doctrines*. A miserable condition for all your Profelites, now after so many years to be to seeke Reasons in point of Doctrine, why yee left us, and yet severely punished us to bloud for not following you.

Yee assumed to your selves a magisteriall power of dictating Divinity to your followers, and yet you are not agreed upon your owne *Tenets*, this is like *Peter Martyr* in *Oxford*, who sent to the *Parliament* to know how hee should expound, *Hoc est corpus meum* to his auditors; Thus your own practises discover and destroy
your

your designs, every proposition used in your Pulpits against us was *Demonstratio* ~~et~~ *ἡ ἀποδείξις*, no reason durst be offered against it, and yet now you have destroyed all your selves.

Touching your additionall Reason of our charging you with embracing a Parliament Religion.

Can you your selves call it any other, then Parliamentary? I wonder yee boggle at this, did not a Parliament lay the first Stone, when *Hen. the 8.* made his breach from *Rome*, which yee cite after in your Paragraph to the Oath of Supremacy? did it not in the beginning of Queen *Elizabeth* augment that breach in abolition of Masse, &c.? Is not the Supream power over all *Doctrines* by severall Acts transferred by Parliament to the

Imperiall Crowne of this Realme, cited in the same Paragraph? was it not also re-established by King *James* in the Parliaments? and so ever since continued to your great griefes. All men know the passages of this. Is there any thing believed to this day any further then settled by Parliament, as you in your next (*number 2.*) confesse? Nay, doe not your posteriour Writers professe, that settlement of Religion is solely to be had from the civill Power? And upon this ground, they teach that Inhabitants in any Countrey should follow the Religions, how often soever changed there, which was the antiquated impiety of *Celsus*, strengthened by him in many examples, and strongly confuted by *Origen*, fol. 484. c. 2. Upon which supposition, wee might come at last to worship a ~~God~~ instead of GOD, as the *Egyptians*

Egyptians did, by Origens relation f
fol. 485. c.1.

But to prevent such absurdities, the Prophet *Isay* 49. 43. foretelling the times and Method of Government under Christianity, and the Churches Supremacy, as condistinct to temporall principality, saith, *Kings shall bow down to her with their Face toward the Earth, and lick up the dust of her Feete*, which surely will reach to a submission in Doctrines; but this concernes not your imaginary Church; the Prophet, who foretold Christs comming, and his true Churches Birth and Progresse, never dreamed of such a *Hypocentaur*, as you had framed, which neither was Catholique nor Protestant.

I conceive it therefore the noblest pretence you have to pleade your Origin from a Parliament,
 which

which being supposed, you will easily finde the way of your Reformation and destruction to bee equally authentically, because by Act of Parliament ; warranted by that Rule *Per easdem causas aliquid resolvitur, per quas componitur*, but because this is a Rule amongst Lawyers ; whom you esteeme no Friends to *Athens*, I doe not urge it ; onely remember it is the same way, and as far from your Colledges to the Convocation House, as from thence to your Colledges, and all is done.

You go on in your Reasons.

3. By a tacite acknowledgment that there is some thing in the Doctrine, and worship, Whereunto their conformity hath beene required, not agreeable to the Word of God, and consequently justifying them both, the one in his Recusancy, the other in his separation.

You

You well conclude this, for indeed it followes very evidently, being necessarily and virtually included in the premises : If your forms of Faith must be changed, surely it convinces that wee, not you, have beene in the right, agreeably to Gods Word, which can not change. So that it is cleare that you are the *Separatists* being changed in Doctrine and worship, yet here you very prodigally call others *Separatists*, as not agreeing with your fancies.

Why the *Independent* party should be styled *Separatists* by you of the *Prelatique*, I know not : The *Independents* indeed justly Separated from you, and you unlawfully from us ; Why a just Separation from you should make these to be *Seſtaries* (as you often stile them) or *Separatists*, and your unlawfull separation, not more strongly

strongly conclude against your selves, who first separated from your true Mother, they from an Adulteresse; Let all men judge. I feare you have forgotten the *Ante-Predicaments*, and the Rules of denomination: you have hitherto done with us, as the *Gentiles* did with old *Christians*, when they appointed some upon their Theaters, to imitate their Religious Acts in derision of Christians, as *Eusebius* and the rest relate; But God sometimes even miraculously turned their jests into earnest, as *Baron. To. 2. a. 303.* and elsewhere shewes in the case of *Ardalion* and *Genesius*, and *S. August. Ep. 67. of Dioscorus*. You have acted our parts at your pleasure in your Pulpits hitherto, and yee have taught others to doe the like to you: many of yours with *Genesius* and some of your *Dioscorists*,

rists, the Arch Players, of deriders, have become serious imbracers of Catholique truth. It is the greatest harme we wish you all.

Nicetas Choniates in his Annals under *Manuel Comnenus*, tells of a Magician, who had so farre dementated a poore Waterman, that hee broake in pieces his Boat full of Pots and Pans, and such like Vessells of Earth; The poore man seemed to see a horrible Serpent creeping towards him, which hee endeavouring to kill, broke all, and then the Serpent vanished. This was done in sight of all at Court. Methinks much after this manner, you have beene dementated to breake your selves off from all Communion with others, esteeming all *Separatists*, where as indeed you made all the breaches, and even in all our fights and at the Court, as that poore man

man did, still thinking to preserve
your selves by that which was
your ruine.

But you goe on.

4. *By an implied Confession, that
the Lawes formerly made against
Papists, in this Kingdome and all
punishments by vertue thereof in-
flicted upon them, were unjust, in
punishing them for refusing to joyne
with us in that forme of worship,
which our selves, as well as they, doe
not approve of.*

Thus far you rightly observe;
And surely it concernes you to
thinke sadly upon it : how many
have lost their Lives, others their
Estates for not conforming to
your unsound Doctrines, which all
your Brethren, and almost the
whole Country are weary of, and
therefore urge for change in your
Doctrines

Doctrines and Worship, as not agreeable to the Word of God. *Julian* was more visibly punished by God then many Heathen persecuting Emperours, by reason of his Apostacy, the crime seemed greater in him; I doubt you will see the like examples of Gods Justice, and confesse with him, when it is too late, *Vicisti Galilae*. When wee are first entred into *Aristotles* Schoole, we are taught to proceede in due forme, lest an acute adversary should reduce us *ad impossibile*, that is, to some inevitable absurdity. Truly, you have argued so preposterously that though your Adversary would not, yee have intricated your selves in a sad labyrinth.

It was accustomarily given out that *Catholiques* were not in time of your Reigne punished for Religion, but for non-conformity
in

in points of State. But here yee have taken away that Vizard, in holding forth to all the World, that the Lawes were made, and the punishments, (in order to those Lawes) inflicted, for *refusing to joyne in your forme of worship*. You see into what a *Dilemma* you are unadvisedly plung'd, me-thinks you might have made provision in your *Convocation Acts* against corrupted Arguments. The truth is, your proceeding against *Catholiques*, argued the whole Roman Church in your judgements to bee *πονηροπολις* a City of Rogues, not *civitas sancta*, Gods Church, and therefore wee were in all things used like and numbred with rogues and thieves.

The *Cynicks*, that they might be like to *Hercules*, fighting against the Lyons, assumed for their Dresse, a Staffe, instead of his Club,

Club, and an old cloake. Hence the *Donatists* and their off-spring the *Circumcellians* in *Afrique* used just the same: you have been indeed very formall and more Ecclesiastique-like, then your neighbouring *Scots* in your Canonick cloakes, but you agreed in your club-law in persecution of *Catholiques* and all others, who could not conforme their consciences to your *Canons*, and behaved your selves very cynically towards us all, unhappily following your old Friends the *Donatists*; though *Lactantius* saith, that *nothing is so voluntary, as Religion*, which without the wills consent, is nothing. It was therefore esteemed high gallantry in the Roman Emperours, to impose onely such commands upon the *Jewes*, as were consistent with their Religion, as *Ulpian Records*.

None

None of you are ignorant how much , and how long wee have suffred under the heavy imputation of the *Gunpowder Treason* , a crime so highly opposite to our Tenets, that to assert it lawfull, were heresy with us. *Nero*, when he had set *Rome* on fire , could not easier turne the horreur of it upon any , and free himselfe , then to lay it upon us, as hee did, according to the testimony of all the Roman Historians , though they themselves discover his falsnesse in it : Even thus when the Plot was layd for that horride attempt of the *Gunpowder* , it was easi'y cast upon us, and to that end a few young desperate persons overreached and drawne into it , that under that colour, wee might all be traduced , whereas the very memory of it is odious to all *Catholiques* ; but time discovers the

the most secret machinations, and will cleare all calumnies.

Yet you adventure to goe on:

1. *Without manifest wrong unto our selves, our Consciences, Reputation and Estates, in bearing false witnesse against our selves, and sundry other Wayes: by swearing to endeavour to reforme that as corrupt and vicious; Which wee have formerly by our personall Subscription, approved as agreeable to Gods word, and have not beene since either condemned by our owne Hearts for so doing, or convinced in our Judgments, by any of our Brethren, that therein we did amisse.*

2. *Which in our Consciences, Wee are perswaded not to be in any of the foure specified particulars (as it standeth established) much lesse in the whole foure against the Word of God.* *Which*

3. Which wee verily believe and (as wee thinke upon good grounds) to be in sundry respects much better, and more agreeable to the Word of God, and the practise of the Catholique Church, then that, which wee should by the former words of this Article sweare to preserve.

4. Whereunto the Lawes (Stat. 13. Eliz. 12.) yet in force require of all such Clerks as shall bee admitted to any Benefice the signification of their hearty assent to bee attested openly in the time of Divine Service; before the whole Congregation there present, within a limitted time, and that under paine (upon default made) of the losse of every such Benefice.

5. Without manifest danger of perjury, this Branch of the Article (to our best understanding) seeming directly contrary

1. To our former Solemne Protestation.

testation which wee have bound our selves neither for Hope, Feare or other respect ever to relinquish. Wherein the Doctrine, which wee have vowed to maintaine, by the name of the true Protestant Religion expressed in the Doctrine of the Church of England. We take to be the same, which now we are required to endeavour to Reforme and Alter.

2. To the Oath of Supremacy, by us also taken according to the Lawes of the Realme, and the Statutes of our University in that behalfe, wherein having first testified and declared in our Consciences, that the Kings Highnesse is the onely Supreme Governour of this Realme, wee do after Sweare to our power to assist and defend all Jurisdiccions, Priviledges, Preheminences, and Authorities granted or belonging to the Kings Highnesse, his Heires and Succes-

Successours, or united and annexed to the Imperiall Crowne of this Realme. One of which Priviledges and Preheminences, by an expresse Statute so annexed, and that ever In terminis in the selfe same words, in a manner with those used in the Oath, is the Whole power of Spirituall or Ecclesiasticall Jurisdiction for the Correction, and Reformation of all manner of Errours and Abuses in matters Ecclesiasticall (such Jurisdctions, Priviledges, Superiorities, and Preheminences Spirituall, and Ecclesiasticall, as by any, &c. for the Visitation of the Ecclesiasticall State and Persons, and for Reformation, Order and Correction of the same, and of all manner of Errors, Heresies, Schismes, Abuses, Offences, Contempts, and Enormities, shall for ever by Authority of this present Parliament be united, and annexed to the Imperiall Crowne of this Realme,

Realme, as by the words of the said Statute more at large appeareth. The Oath affording the Proposition, and the Statute the Assumption, wee finde no way how to avoyd the Conclusion. The Statute is entitled, *An Act Restoring to the Crowne the ancient Jurisdiction, &c.* 1. Eliz. 1.

To these in briefe thus.

I doubt not but many of your weaker Profelites esteeme this Discourse so harmonious, as to have power to make Stones dance, as they followed *Amphion* to the *Theban Walls*, or to tesse the lofty *Offa* and *Banchaia*, and take us all off our Legs, as of old at the hearing the *Odryian Harpe*: But wee'l ponder your Musick.

1. If it be not lawfull for you without manifest wrong to your

D

selves,

selves, Consciences, Reputation and Estates to reforme your Doctrine. How was it lawfull for the first Broachers of your *Articles*, to pretend Reformation of the Doctrines they had sworne unto under us, did not they beare false witnesse against themselves, and are not you their issue conceived in Perjury? It is ingenuously done of you, to confesse you had a very considerable Eye to the losse of your *Estates*, in refusing the *Covenant*, though experience now teacheth you, that the *Covenanters* themselves are not exempted from that losse. *Non est consilium contra Dominum*, your policies did not succeed. How free were *Catholiques* from this Avarice? They prodigally exposed all, rather then to grate upon their Consciences. This was not obstinacy but constancy, like the old Christians

Christians in *S. Bafiles* time, who would not admit the change of a particle, *superest differere de Syllaba, cum unde ceperit, &c.* No change of Faith with them.

2. *Catholiques* were forced (as much as in you lay) to condemne what they were not, nor yet are convinced of in their Judgements, that the former, that is, the old *Catholique Doctrines* are not agreeable to Gods Word; Wee must therefore cry aloud with *Tertullian* (de Presc. 3.) against *Hermogenes*. *Scriptum esse doceat Hermogenis officina, &c.* Shew us where it is written that we must forsake stated truths for your variable conceits, altogether disagreeing from Gods word. This plea will destroy you wholly, and with all Justice restore us at least to a quiet condition under the Profession of our old Tenets.

Ptolomey (though of a different profession to both parties,) was thought capable to determine the Schismaticall Controversie of the two Temples of *Hierusalem*, and *Garizim*.

3. *Catholiques* did not onely believe , but knew that their Doctrines were much better, and more agreeable to the Word of God , and the practise of the *Catholique Church* , then your fancies : And yet were compelled either to sweare to them, or lose all. Wise men do not onely provide for the present in making *Lawes* , but foresee and prevent future, and as much as may bee even possible dangers. Had yee consulted with old *Lycurgus* , hee found other wayes to perennize his owne Lawes , and perswade an Opinion of their Divine *Origen* : but your *Entopia*
hath

hath destroyed it selfe by your
 owne Fundamentall *Lawes*, they
 are now with full force retorted
 upon your selves, as all men
 see, and consequently enforce
 your ruine for want of Foun-
 dation.

Besides the falsity of your
 Doctrines in themselves, you have
 all the outward Habiliments of
 Sectaries, by which the old Church
 of Christ discovered their No-
 velties. *Athanasius* destroys
Arianisme in his Tract of the
 Synods of *Arimine*, and *Seleucia*
 by this most certaine Argument.
Ursacius & Valens, Geminus, cum
ceteris suis Gregalibus id fecere,
quod antea nec factum nec audi-
tum est apud Christianos. Cum
enim Scripsissent eam fidem quam
voluerunt, addidere & Consulatum
& mensem, diemque ejus tempo-
ris, ut omnibus prudentibus palam
facerent;

*facerent, non olim sed nunc demum
 eorum fidem sub Constantio initi-
 um accepisse.* Thus S. Basil (Ep.
 82.) and the rest confuted He-
 resies even by this Extrinsecall
 consideration, and it was alwayes
 amongst Christians esteemed suf-
 ficient to assigne the Consulship,
 the time and day of their Sub-
 scriptions. Which of you or us
 cannot retrive your forme of
 Faith not onely to the reigne
 of which Prince, but of the Lord
 Major under whom it began,
 even with as much ease as this
 Act of the *Convocation*? The
Pithagorians did use to build
 Hearses for such, who should
 apostatize from Philosophy, e-
 steeming them no better then dead
 men; How much more should
 some such course bee taken for
 those, who forsake Christian Phi-
 losophy, and turne to Heresies and
 Errors!

I wonder you doe not blush to pretend the practise of the *Catholique Church* : Here is *repugnantia in adjecto* as Logitians speake, a *Catholique Church* confined to *England*, you pretend no further then *England*, for you say *true Protestant Religion* expressed in the *Doctrine of the Church of England* ; Indeed this Iland hath beene stiled *Orbis Britannicus*, a World by it selfe, but it is a very little *Catholick Church*, which encompasseth not this very Iland. (For, *Scotland* is excluded by your own Confession.) So that if this Iland were the *World*, it is not *Catholique*.

The reason why at *Antioch* the Name of *Christians* was added as a Surname to the Believers in Christ ; St. *Atbanasius* in a Disputation against *Arius* sets downe to bee, because they

were before called *Disciples*, which Name also *Dositheus*, one *Judas* and others (as well false as true Teachers) gave to their *Disciples*, and therefore the *Apostles*, for distinction would have their *Disciples* to be surnamed *Christians*, which was prophecied by *Isaias* c. 62. *Servientibus mihi vocabitur novum nomen, &c.* yet afterwards *Heretiques* abusively tooke this Name also, and rendred it execrable to the *Pagans*, by their ill lives and abominable *Doctrines*, as *Tertullian* demonstrates in his *Apologetico*. Whereupon the celebrated adjunct of *Catholique* was taken up and appropriated to *Orthodox Christians* against the *Marcionites*, *Harpocratians*, and after the *Donatists*, and the rest; of which also they were ambitious (as appeares often in *St. Augustines Collations* with them)

even

even by as much title as you; peruse him, and acknowledge your selves non-Suited : the reason of this attribute was *universality*, as *Origen* declares in his Dialogue, and all the ancient testify : *Pacianus* wrote a whole Treatise of the very Name *Catholique*, which is yet extant, though hee lived somewhat before *St. Hierome*. Out of these examine your Title, and you will finde it vaine, trie it by this test, and learne to renounce, what yee have unjustly usurped.

Your last plea of perjury was not admitted to *Catholiques*, who adhered to their first Tenents in the generall revolt of this Country, yet you urge it handsomly to convince all your Brethren of high perjury, in taking such an Oath, which you your selves judge to be false, since yee deny
that

that there is such a power in *Parliaments*, as yee said above, and consequently in the Crowne, being all the pretence you alledge; for it was from *Parliaments*.

This point of forcing mens Consciences with Oathes in matter of beliefe, is excellently declared (in a Letter written by Sir *Alexander Irving* a Scot, dated the 20. Jan. 1651. to the Presbytery of *Aberdeen*, and since Printed by authority) to bee greater then any other tyranny, namely to make men sweare that they believe, what the imposers know, or may presume they do not thinke : This is a sure way to send the swearers to the Devil, especially if (to compleat their Malice) the Imposers should presently kill them, as I heard of a Varlet, who out of revenge
made

made a wretch first forswear his Religion, and then instantly stabd him, lest he should live and repent.

• I could wish you & others would vouchsafe to reade, not our *School-men*, that were too much labour, but our *Summists* at least, to learne what conditions are required in a Lawfull taking, or imposing Oaths.

You proceede.

THE SECOND ARTICLE OF THE COVENANT.

First, it cannot, but affect us with some grieve, and amazement to see that ancient forme of Church-Government, which wee heartily and (as wee hope) Worthily honour, as under which our Religion was at first so orderly without Violence or Tumults, and so happily reformed. and hath since so long flourished with Truth and Peace, to
the

the honour, and happinesse of our own, and the envy and admiration of other Nations, not only

1. Endeavour'd to be extirpated, without any reason offer'd to our understandings, for which it should be thought necessary, or but so much as expedient so to doe; But also

2. Ranked with Popery, Superstition, Heresy, Schisme and prophanesse, which wee unfainedly professe our selves to detest as much as any others Whatsoever.

3. And that with some intimation also, as if that Government were some way or other so contrary to sound Doctrine, or the power of Godlinesse, that Whosoever should not endeavour the extirpation thereof, must of necessity partake in other mens sinnes, which we cannot yet be perswaded to believe.

To your first.

Was not England reformed from
In.

Infidelity to Christianity without violence or tumult, and so continued till *Henry* the Eighth's rupture, both in body and minde? did it not continue in admiration of all Nations, because it never admitted any Heresies? was it not endeavored to be extirpated without any reasons offered to our understanding, &c? yet let mee also tell you that your pretended Reformation came not in, nor continued without violence. At the very first, was there not violence offered in the first *Parliament* which began it in *Edw. 6.* time, what course was then taken in the choice of *Parliament* men? again what violence in keeping out the Bishops, who then were necessary Members, that the Vote might be carried for suppression of *Masses*, and establishing your *Common Prayer Book*. And did it not continue by blood? The onely argument

ment used to induce *Catholiques* to adhere to your new Schismaticall Prelacy, was that, which began and continues the *Alcaron*, which is the Sword, or (which is more ignominious) the Gallows, Yet you live under those Governours, who promise not to exercise violence upon Consciences, which is your happinesse. But if they should make use of your Lawes, and argue with you *ad hominem*, that way out of your principles, there would be title for cruelties enough: yee have very closely followed the steps of your predecessors the *Donatists*, whose bloody proixagation of their Heresies *St. Hierom* in his Treatise against them towards the end of the third Booke, shewes : So does *Orosius* also and *St. Augustine*, (of the *City of God*) which he dedicated to *Marcellinus*, who was murdered by them. God forbid that
any

any *Phalaris* should put you to *Perillus* his punishment, recorded in *Ovid*.

• *Et Phalaris tauro violenti membra Perilli
Torruit : in felix imbuist auctor opus.*

What a number of *penall Lawes* were in your time & by your promotion, made against tender Consciences ? and how rigidly put in execution ? How many tyrannicall *Sentences* and *Censures* did you passe in your *high Commission court*, for mee *Peccadillo's* ? What *Forfeitures* and *Mullets* were imposed on all such as refused to be present at your adored Service of *Common-Prayer* ? which is now become so nauseous to the generality of People, that it is not to be heard of in the whole Nation, unless in some occult, or remote Crany, and of whose *Origin, continuation, and Exit*, you may take this as a sure record,

cord, that it was established by a *Parliament* on the 29 of *May*, 1549. and was abolish'd on the 26 of *Novemb.* 1644. by the like authority; Thus long did it, and your Religion continue, without flourishing, either to the happinesse of our own, or to the envy or admiration of any other Nation.

But on the contrary, is it not most apparent, that these and such like your unchristian actions and fanatique *Innovations*, were the onely cause of all our late troubles?

Hinc illa Lachryma.

From this Source hath issued a stream of blood, and a fountain of tears in the late warres; Nor can it seem strange, that Almighty God should at length unsheath his sword to revenge the innocent: You know *Haman* was hang'd on the *Gallows*, which he erected for *Mardocheus*: But wee pray, that you may finde mercy.

To

To the Second.

Was not *Catholike* Religion by you called *Popery*, and ranked with *Superstition*? &c. and hath it not by your selves to this day been so calumniated amongst the common people, that they do yet take it to be really so? In so much that one of your learned'st Prelates (whose name out of civility I spare, for I fight not against persons, but causes) being asked by a grave gentleman of your *Prelatick Church*, why you did accule the Church of *Rome* of such crimes, as *Superstition* and *Idolatry*, which she had suppressed in this Nation, and in the whole world, as all Histories witness. Your Bishop answered ingenuously, *that this Prelatick Protestancy began with lies and so it must continue.* Hence this Gentleman took his rise to become *Catholike*, and all his Family. Let

*Credidit
& domus
ejus tota.*

E

not

not any man much wonder at this private confession of the Bishop, for it is very well consistent with what others have taught in publike. Mr. Gregory in his *Opuscula* page 145. hath these words; *We make Religion but a politike engine*; which being supposed, the Bishop would not have had much labour to prove his *Thesis*.

It's pretty to observe what strange devises Bishop Bancroft and others used to raise schismes amongst Catholics, as was confessed in Parliament; as S. Augustine saith of Julian, *By this means he thought to destroy the Christian name, when out of his envy to the Churches unity, when he had fallen, he permitted sacrilegious dissensions, to be free from censure*. You see whence they derived their *Machiavelisme*; but all in vain, we all stick to the rock, when their sandy foundation failes. And question
less

lesse it had fail'd as soon as concei-
 ved, if the people had not easily
 been carried away with any, though
 • meer appearances of Reformation,
 and the hope of gain, by the sup-
 pression of religious houses, accord-
 ing to that, *Sparta diu stetit, non*
quod Rex bene imperabat, sed quia po-
pulus bene parebat. You are well
 read in the history of *Perkin War-*
beck, he had so long lied in perso-
 nating a King, that the Lord Chan-
 cellour *Bacon* saith, he did at last
 verily think himself to be the King.
 And really I do believe you had so
 long told this untruth of *Catho-*
liques, that many of you began to
 believe, that we were *superstitious*
 indeed; your serious manner of
 speaking would almost make us
 think so, were not the thing
 so ridiculous; that we should
 be *superstitious*, who onely have
 destroyed *superstition*, to the asto-
 nishment

nishment of the world.

Who could believe that D. *Usher* should not blush to preach so impudent an untruth, as that *Catholiques* hold Fornication to be lawfull; against Scriptures, Fathers, and Councils, and the very Catechismes wherewith we teach our children. yet this he said on Sunday the 25. of *Jan.* 1651. at *Lincolns-Inne*. I would not mention so high a crime to his dishonour, if it had not been committed in that publique Theater, and so first published by himselfe. And by this we see what ground the other Bishop had for his ingenuous Confession.

To your third.

Still it runs right. Here is *pantalionis*, which God inflicts upon you. Reflect upon this well, and see how justly God hath retorted upon you, what your Pulpits belched constant

stantly against us for so many years, and through our sides against your and our parents, and against the whole Catholique world, in respect of which, ye deserve not the imaginary title of a Shadow.

But you go on.

4. *And we desire it may be considered, in case a Covenant of like form should be tendered to the Citizens of London, wherein they should be required to swear they would sincerely, really, and constantly, without respect of persons, endeavour the extirpation of Treason, (the City Government by a Lord Mayor, Aldermen, Sheriffes, Common Councell, and other Officers depending thereon) murther, adultery, theft, cosenage, and whatsoever shall be, &c. lest they should partake in other mens sins; whether such a tendry could be looked upon by any Citizen that had the least spirit of freedome in*

him. as an act of justice, meekness and reason.

How still it runs alike, and justly to be retorted upon you from *Catholiques*, and with some notorious advantage: for this plea of yours is but a pretty fancy, and ends in words, but you have gone further with us, we have been publicly and ignominiously hanged with murderers, thieves, and reputed Traytors; and these have been looked upon by you, *as acts of justice, meekness and reason*; as appears in my *L. of Canterbury* his Epistle to the late King. But we will hear you further.

Secondly, for Episcopall Government; we are not satisfied how we can with a good conscience swear to endeavour the extirpation thereof; first in respect of the thing it self; concerning which Government we think we have reason to believe;

I. That

1. That it is (if not *Jure Divino* in the strictest sense, that is to say, expressly commanded by God in his word; yet of Apostolicall Institution, that is to say, was established in the Churches by the Apostles, according to the mind, and after the example of their Master Jesus Christ, and that by vertue of their ordinary power, and authority derived from him, as deputed by him Governours of his Church.

2. Or at least, that Episcopall Aristocracy hath a fairer pretention, and may lay a juster title and claim to a divine justification, then any of the other forms of Church Government can do; all which yet do pretend thereunto (viz.) that of the Papall Monarchy, that of the Presbyterian Democracy, and that of the Independents by particular Congregations, or gathered Churches.

How feebly do these (however
E 4 learned)

learned) men argue in this radicall point, which cuts the very sinews and heart-strings of their Idol: their motions are unequall, like a hen, when her head is struck off, they skip and leap inordinately with *If's* and *Ana's*. B. *Usher* at the Isle of *Wight* gave a short come off, saying, that *the Government by Bishops was not so necessary, as to break the peace for it*; yet he scruples not to break the peace of the universall Church, for things which they all confesse less necessary. In fine, all of you are very short in this fundamentall point; I love *Lypsius* his Laconisme, rather then *Cicero's* Dilatations; but this must be considered *pro materia substrata*: this matter needed all possible topicks to strengthen it, if you had them; but I see your pantry is slenderly provided, forasmuch as concerns your title to Episcopacy, which is your aim to defend, I will
 afterward

afterward shew the weaknesse of your title.

Had you consulted the Archives of the University, and retrived the businesse now in hand to *Wickliffe* time and Tenets, you would have found another kind of solution registred of the *Convocation house*, and I believe much more favouring of well-grounded Divinity, as applied to Episcopacy in it selfe, not to yours. For the comparison you make of *Episcopall Aristocracy*, and *Papall Monarchy*, are termes, which your young Sophisters call *Ouncategorical*, they signifie nothing as to this purpose; For the question is not which is best, but whether the first can be without the last; you must first secure us *de re*, then *de modo*.

For example, there is a controversie betwixt *Aristotle* and *Galen*, whether the seat of the soul is in the head or heart: it were little to their

purpose to assert one of these to be better then the other, as separate from the other in its own nature; but the way to determine it, is from the operations of the soule, to see first if it will give life to one without the other; and therefore *Averroes* saith, that he saw a ram walk a little when the head was struck off: Truly this proof will hold in you; you have made a great bluster for a time, since the Popes head was taken off by *Harry* the VIII but ye see now you could continue no more then *Averro's ram*, because your life was from the Pope; and upon this supposition, the second question ceaseth.

Ye go on.

2. But we are assured by the undoubted testimony of antient Records, and later Histories, that this forme of Government hath been continued with
such

such an universall, uninterrupted, unquestioned succession in all the Churches of God, and in all the Kingdomes that have beene called Christian throughout the whole world, for fifteen hundred years together, that there never was in all that time any considerable opposition made thereagainst. That of Aetius was the greatest wherein yet there was little consideration beside these two things; that it grew at the first but out of discontent, and gained him at the last but the reputation of an Heretique. From which antiquity and continuance, we have just cause to fear that to endeavour the extirpation thereof, &c.

Excuse me that I tell you here again you speak high words without sense, as they are applied to your pretence of Episcopacy. It is a great truth, that Gods Church was universally govern'd by Bishops; but this is not the question, but whether
your

your Schismaticall Bishops succeeded lawfully from that old Episcopacy; that is, whether the Church of God acknowledged Episcopacy lawful, which erected Altar against Altar, which stood in division from all Bishops throughout the rest of the world, and could not give letters Communicatories to *Rome*, or to the other *Patriarchs*.

Your Proposition I deny not, being in it self true; as in the Councell of *Constantinople*, where under *Arcadius*, *Origen's* books were questioned; the Fathers rejected not such books as were found Orthodox, notwithstanding his others were full of errors; and both *S. Hierome Ep. 75.* and *S. Aug. Ep. 9.* followed the same method in them, and after the See Apostolique. But as ye equivocally use the term *Episcopacy*, as signifying your *nothing*, so I must deny it, and connumerate it with your errors.

Again

Again, you strike upon *Tradition* for *your* Episcopacy, wherein you commit a great solœcism in Divinity. If it had been for Episcopacy in itself, without restriction to your Idol, you had come home indeed; but as it was presented in your pide-coloured tincture, it was never amongst the Ancient, except *Colythus* and his complices might be admitted into the head of your list, from whom you have an *Ischyrian* generation of Priests; which *S. Athanasius*, and (as he assures us) the generall Councell, and (I am sure) the whole Church ever since condemned for spurious.

But in good earnest, it is strange to see with what modesty you esteem a *meer pretence* for as much as concerns your *Episcopacy* of fifteen hundred years possession, to be an invincible plea in this point, and a reall and clear prescription for so many

many ages shall not hold for all others, as most undoubtedly there was not any *considerable opposition* against Masse, till *Calvins* time; (*Luther* was not so impudent as to take it away,) and how he fared in the sense of the whole Church, we all know; and so for many more high Articles (of which I speak afterward) wherein you are fallen: All men, carefull of their souls, will sadly consider this.

It was truly and usually said of an eminent Bishop of your Order, that he was *Puritanus tantum non in Episcopatu*. The same is as truly said of these pretenders to Episcopacy; that *they condemn Antiquity in all things except Episcopacy*: If novelty be not lawfull in this, why in all other doctrines, which you relinquish against Antiquity? It's not Antiquity, but fancy and ambition you follow, els a true Syllogism in
the

the same form will always conclude.

You put me in mind of the Ass, who wrestling *Orpheus* his harp out of *Apollo's* hand, played so ill-favouredly, that the very dogs barked at him. I will not be thought to apply this to you, yet I must needs say that you begin to wrest our divine Arguments out of our hands, and ye handle them so unhandfomly and jarringly from all our and your principles, that all sorts of men will see, whence, and how injuriously you take them.

You go on.

1. --- *Would give such advantage to the Papists who usually object against us and our Religion, the contempt of antiquity, and the love of novelty, that we should not be able to wipe off the aspersion.*

2. *Would so diminish the just authority due to the consentient judgment*

ment and practise of the universall Church ; the best Interpreter of

Reader, to serve what necessity there is for all sorts of Christians to recurre to Tradition.

Scriptures in things not clearly exprest ; (for, *Lex currit cum praxi*) that without it we should be at a loss in sundry points, both of faith and

manners, at this day firmly believed, and securely practised by us ; when by the Socinians, Anabaptists, and other Sectaries, we should be called upon for our proofs. As namely, sundry Orthodoxall explications concerning the Trinity and Coequality of the persons in the Godhead against the Arians and other Heretiques ; the number, use, and efficacy of Sacraments ; the Baptizing of Infants National Churches ; the observation of the Lords day ; and even the Canon of Scripture it selfe.

3. *In respect of our selves, we are not satisfied, how it can stand with the Principles of Justice, Ingenuity, and Humanity, to require the extirpation of Episcopall Government, (unlesse it had been first clearly demonstrated to be unlawfull) to be sincerely and really endeavoured by us.*

To the first.

Indeed you cannot wipe off the aspersions, no more then a Blackmore his colour. You have given us a strange advantage; and in this one passage put an affront upon all your former abettors. An eminent person of your order, (being urged with the antiquity of our tenets) replied, that if things were to be saved by antiquity, then *sin* would challenge great pre-eminency. Thus far hath this plea been derided by you. I could fill and foul many sheets, in
giving

giving a syllable of your Authors for this. Yet all antient *Fathers* and *Councells* esteemed this an infallible Plea; and therefore the *Nicene Fathers*, as appears in *Athan.* his Epistle of the *Nicene Decrees*, cryed, *Ecce nos demonstramus istiusmodi sententiam, à patribus ad patres, quasi per manus traditam esse.* They esteemed it enough to shew a constant descent of their faith, and this is our challenge against you.

To the second.

I see you forget that your 6. 20. 21. *Articles* exclude all orall *Traditions*, it hath been the maine pretended cause of scandall, and (as ye have judg'd it) most fundamentall, that *Catholiques* plead a necessity of *Apostolicall Traditions* with the divine *Scriptures*. Have not all the books of your Writers to this day been filled in prooffe of the sufficiency

ency of *Scriptures*? and yet now even in the highest points of Christian Doctrine, you acknowledge a necessity to have recourse to *Tradition*: what man could have read this your second reason, and not have conceived that this Prælatike slip had been again inserted into the old incorruptible Trunk or Body of the *Catholic Church*? but the truth is, that self-interest compells you to speak truth against your old Doctrines: this blow hath struck you under the fifth rib; and like the poor Pilgrime of *Hiericho*, layed you wholly on your backs, as objects of pity.

You specifie here many of the highest mysteries, and to omit the rest; you acknowledge, that the Orthodox explication of the *B. Trinity* cannot be had from the Scripture alone without the Church. Have not we then reason to confesse the Scripture alone not sufficient? If you did

did stand to this truth, there had not been such subdivisions of sects, who deny the *B. Trinity*, amongst you. I have not indeed heard of many who embrace *Arrius* his Tener, that is, that the Son is God, but not co-eternall with the Father, nor equall to him, as *Athanasius* shews that he held; but there are under the latitude of the *Prælatique* party, who with *Paulus Samosatenus*, *Corporas*, &c. call in question his Deity, and reſtraine him to his humanity; and hence ſome eminent perſons, taking ſcandall, left you, and are joyn'd to the *Catholike Church*.

Nay, you are not aſhamed to run, though vainly, to *Traditions*, for the chiefest grounds of your own *Prælativ* Sect, herein confeſſing, that Scripture cannot reach them: But to leave this to your ſelves, let me inſtance more of our Doctrines which you moſt calumniate. What more univerſall

universal Tradition was extant then *Masse*? that is the propitiatory Sacrifice of the Body and Bloud of Christ, offered daily and perpetually for the living and the dead. Read Mr. *Perkins* his Problemes, he tells you, that it was universally believed, that *Christ* gave his true Body and Bloud at his last Supper. Ask all the Liturgies since Christ. In like manner read them for Invocation of Saints, and Prayers for the Dead.

Nay that you may be assured, ask a Heathen Historian *Ammianus Marcellinus*, he will secure you, that *Christian* Religion teacheth *Cultum Sanctorum*, and to make addresses to them, as he writes to *Valentinian*. If you had yet rather have a Schismaticke of your owne stamp, ask *Lucilla* a Patroness of the Donatists in lib. 1. of *Optatus Millevitan*.

As for prayers for the dead in order

der to remission of debts after this life, before that great day of generall goal-delivery, or last fiery purgation, it was (as I conceive) practised always according to the sense of the Church universall by the East and West, and judged very profitable by them all. To omit particular Greek and Latine Fathers, it seemeth in the Councell of *Florence* to be the sense of the Greek and Latine Church, as appears in the narration of the whole dispute, printed at *Leiden* in *Holland*; and the definition of the Councell it self seems to come exceeding home, where, in defining what souls come to heaven before the day of Judgment (for that is the question there decided) the Fathers spake thus: *Illorum etiam animas, qui post baptismum susceptum, nullam omnino peccati maculam incurrerunt, illas etiam quæ post contractam peccati maculam vel in suis corporibus,*

corpe
bus
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Here
purg
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Pop
whi
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ted
tuno
lamo
&c.
cor
run
som
tak
rall
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sen
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an

corperibus, vel eisdem exuti corporibus (prout dictum est superius) sunt purgata, in cælum mox recipi, &c. Here they suppose some souls to be purged before the last day, els the discourse is not consequent, nor to the purpose: Which also is cleare in Pope *Benedict XI.* his *Extravagant*, which begins *Benedictus Deus*, &c. where, defining the same truth agitated under *John 22.* his words are, *Si tunc erit aliquod purgabile in eisdem, tamen post mortem suam purgabunt, &c. etiam ante resurrectionem suorum corporum & iudicium generale, &c. erunt in cælo, &c.* He defines that some will be purged before the re-taking of their bodies, and the generall judgment, and will go to heaven.

This definition opens fully the sense of the definition of *Florence*, which is made in conformity to this, and almost in the very same words :
so

so that I do not easily see what can be desired more. The sense of the old Church S. *Augustine* declares in his *Enchyridion* to *Laurence*, where speaking of such souls, he saith, *quanto magis minusve bona percuntia dilexerunt, tanto tardius, citiusq; salvari*. This clears all: Its true, he leaves the fire of Purgatory somewhat disputable, (which is not yet defined) but he clears the meaning of Christians in their durance there; and indeed tells us, what the old Fathers, and Liturgies, and Councells, signified in their degrees and practises of helping the dead by suffrages, which was, that answerably to their demerits, they might, *tardius citiusve salvari*.

There were many Foundations in this Nation made piously by your and our Predecessours for the dead, which you perverted to prophane uses, as maintaining wives and children

dren with manifest neglect, and even
 profess'd contempt of praying for
 the dead, as holding it unprofitable
 and uselesse, contrary to all anti-
 quity; wherein you committed
 theft and sacrilege according to
 the Canons *Concilii Vasensis; Amico quippiam rapere furtum est, & ecclesiam fraudare sacrilegium*: and
 the Canon speaks of this very mat-
 ter largely. And the fourth Council
 of Carthage c. 95. saith, *Qui oblati-
 ones defunctorum aut negant ecclesiis,
 aut cum difficultate reddunt tanquam
 egentium necatores, excommunican-
 tur*; They are excommunicated as
 murderers. Other Synods are as se-
 vere, which I omit, these signifying
 sufficiently the sense of the old
 Church.

See your friends of *Magdeburg*,
 for these and for the rest of the Do-
 ctrines, wherein you differ from us,
 whether antiquity did not acknow-
 ledge

ledge them. Ask *B. Usher* and the rest, who have any ingenuity amongst you, whether the Popes Supremacy was not acknowledg'd? Read the history of the famous *Dionysius* Bishop of *Corinth*, in *Eusebius* and *S. Hierome*, who lived under *Antoninus Verus*; you know how neere this was to the Apostles, you will conclude of how great authority the Popes of *Rome* were in those first daies, when their commands (signified in their Epistles) were (even amongst the *Greeks*) published in the Churches in time of Divine Service by the Bishops; and *S. Epiphanius* (in *Panar. heresi.* 30. against the *Ebions*) witnesseth, that *S. Clement* his *Encycles* were solemnly read in Churches, which was an act of high reverence, far from your scorn of that Supreme Seat. See for this and all other points, even all true Generall Councils to this day, they

they will let you see clearly. Ask *Perkins*, and your most eminent Writers, whether almost all the Tenents, for which you separate from us, were not held above 1300. years.

If *Traditions* prove Episcopacy, they will as well prove the rest. Truly this sole Paragraph destroyes all your Prælatique Protestancy, and renders you to your first condition of *invisibility*, where ye lay for 1500. years hidden, not in *Abrahams* bosom: But if you can faine any existence, it must be in some occult receptacles, or crany holes of your own fancies. *Plato's* Ideas, though fanaticque enough, never reacht you, but *Luther* being in drink, and his fancy weakned, first began to dream of you, though confusedly. I know many of you are well acquainted with *Gyges* his Ring, which renders you invisible at pleasure, but you

have not the perfect use of it, els you could as well make your selves visible to all the world. Your old friend *B. White* and *B. Usher* laboured much to get this art, but unsuccessfully, I must needs touch this main point a little farther.

I more commend *Monsieur D'ally*, *Chillingworth*, and all his schools ingenuity, who though they enervate the grounds of Christianity, yet they far more consequently deny the Fathers to have that authority, which Catholiques and the General Councils universally give them, in clearing points of faith (as in the first four, where they were alledged, examined, and accordingly Faith declared by their authorities, and so in every Councell hitherto in point of Christian Doctrine) then you, who play fast and loose. Here you pretend necessity and high authority for *Tradition*, which must needs
be

be convey'd by them to us, and in all your works (as I have noted, and as all know) you have cryed out against it, as not being necessary. Thus you fight and contradict each other, and your selves in these fundamentals.

I remember *Plato* in his *Timæus* tells of an *Ægyptian Priest*, who thus spoke to *Solon*; *O Solon! Solon! vos quidem Græci pueri semper estis, senex autem Græcorum nemo, nulla est enim apud vos disciplina quæ senio incanuerit.* Will not this come home to you? if your years are to be numbred with the continuance of your doctrines, surely you will never be very aged.

Since you have toucht this point of the Fathers, let me put in one observation, whereby any ignorant person may judge, whether the Fathers (of how great or little authority soever they are with you) were

Protestants or *Catholiques*, without discussing their many volumes, which only learned men can master; that is, look upon their persons, see what they were in themselves, peruse their lives, without their books;

l. 9. *Conf. c.*
11, 12, 13, &c.
Vita ejus à
Possidio.
De moribus ec-
cles. Cath.
Ep. 90. 92. 45.
& aliis.

was not *S. Augustine* confessedly a Priest? unmarried? did he not say *Masse*? that is, offer up the body and bloud of Christ in sacrifice for the living and the dead? was he not Bishop of

Hippo? did he not institute a religious order of Monks? did he not in fact acknowledge the Pope to be Head of the Church, and his Superior? &c. Whether could he with these be a *Protestant*? Nay, whether were not many upon far lesse grounds often convicted at *Newgate* for Popish Priests, and in your reign

reign hang'd and quartered. Take the same course with *S. Hierome*, was he not a Monk, a Priest, unmarried, said *Masse*, a subject of *S. Damasus* Pope? &c. Take *S. Ambrose*, was he not a Bishop, and in the same sense a Priest, that is in your language a *Sacrificant* of the body and blood of Christ, unmarried, subject to *Rome*? &c. Take *S. Gregory*, he was not only a Priest unmarried, but a Pope, and began a Religious Order.

Vita ejus Ep.
25. ad *Aug.* &
alibi.

Vita Ambrosii
ante ejus opera.
to. 5. collecta
ex operibus ejus.
See his Dialogue and Register.
See his life.

See S. Gregory Nazianzen in his Oration of S. Basile.

If you go to the Greek Fathers, *S. Basile* was a Monk, instituted a religious

ligious Order, a Priest, a Bishop unmarried, made a form of *Masse*, used this day by the Greek Church, &c. and all these and the rest lived and died in the communion of the Church of *Rome*: Ask your selves, whether these could be other then Papists. Take twelve men from the Sessions in the *Old Baily*, put them upon the same test that you did our Priests, tell me what the *Verdict* will be. This consideration alone is sufficient to compell any reasonable man to become *Catholique*; and to see that your *Prælatique* Protestantcy is a Bull in Christianity, involving manifest implicancy.

I should advise you therefore to leave the Fathers, renounce them; nay, you'll do well to make an act of your *Convocation* for this; and as you have new Doctrines, get new Patrons, your own fancies will be best, coloured with the name of reason, though

though abusively, as your more elevated wits of late have done with your allowance, as appears in the publique approbations of *Chillingworth*.

S. Gregory Nissen writing the life of *Gregory the Wonder-worker*, comes home to this, saying that there were *Nonnulli qui piam & sinceram religionis doctrinam adulterarent, ac per probabiles argumentationes se penumero etiam doctis & prudentibus viris veritatem facerent ambiguum*. There were some who would adulterate the sincerity and piety of Christian Doctrine by apparent probability of reason, inso-much that even learned and prudent men would be caught by them. I would that too too many were not taken with this gilded engine to the prejudice of Christianity.

Examine whether this warrants not all *Catholiques* from consenting

to your new Articles, and all your Profelites to leave you, for them? was it ever clearly demonstrated to be unlawfull to continue in the Roman Faith? nay hath not the contrary been demonstrated by arguments, and confirmed by suffering death for it, by learned men. You would seem here to have a sense of the *principles of justice, ingenuity and humanity*, though they are not proportionable Pleas for perswasion of Christianity; neither did the Apostles by civilities court men to become Christians; yet some respect might in the beginning of your revolt, and now also be used to *Catholiques* upon these titles, since *England* received their first knowledge of Christ from the Pope, and all Church endowments from them, they should not in *justice, ingenuity, and humanity*, be persecuted for these good deeds, as they have beene by
you,

you, though some of you I know were of milder spirits, and disliked such cruelties.

After in the numbers ensuing you bring more motives, but they are domestique, within your own walls, as some of the former were; but as far as they have any force, more strongly convince a necessity for the continuance or re-assuming of *Catholic Religion*; though many of them are rather drawn from the kitchen than the Church; there is little Christian Philosophy here, but much of Prælatique policy, as from Deanaries, fat personages, &c. which are also glanced at in the former Article. I omit also the joynd Paragraphs, being very extrinsecall to our purpose, and indeed to the businesse, only ye seem to strike at the present Parliament, wherein we leave you, desiring you may be comprehended in the Act of perpetuall Oblivion.

You

You are indeed in the pursuit contented, that Princes have Papall rights, upon condition, that you may have Episcopall honors and benefices; you speak it very plainly, and joyn them as closely, you plead hard also for Bishops out of another topick, namely, because (as you say) King *James* had learned by experience, that *no Bishop, no King*. Our former histories I believe could give some strength to such a pretence, but this kind of argumentation ever since your time was antiquated in *England*, for you were ever in true Logick, in the judgment of all the Church-Prælates (beside your selves) no other then equivocally Bishops, that is *idem nomen, and ratio diversa*.

So that it was alwaies (since you were concern'd in it, and now much more) acknowledged by all other divines to be *subiectum non supponens*, that is a subject which signifies nothing:

thing: I discusse not here at large, whether it was for lack of true *form*, or *matter*, or *Ministry*, which are all required in true Ordination; yet you know it's hard enough to prove that you had either: your *form*, especially of Priesthood, as used in the sense of your Authors, in the more generall opinion, is not valid any more then the *Arrians* Baptism; of Episcopacy also it's dubious, however if Priesthood fails, Bishops fall, *matter* ye reject, as not necessary, and therefore you keep imposition of hands, as a ceremony only, as many among you teach; so that it cannot be cleared, that you had any, much lesse all necessities.

Wherefore it must be presumed, that here was some essentiall defect, & consequently no Ordination, if no Ordination, no Sacraments, by your ordinary Ministry. And from hence how many have we known, who
(without

(without your note of Apostasie)
 have left your pretended Priest-
 hood and became Lay-persons ; as
 Souldiers, Physitians , and the like,
 according to that of *Tertul. de Præ-*
scrip. Alius hodie Episcopus, cras ali-
us : hodie Diaconus qui cras Lector,
hodie Presbyter qui cras Laicus.
 Some of you have indeed struggled
 hard for your succession from us, as
 the *Donatists* did, and therefore they
 supposed a Bishop at *Rome*, from
 whom they might seem still to de-
 scend, wherein they did more wise-
 ly then you , who judge him Anti-
 christ, who is your Head, according
 to your own Tenets; but you could
 never clear this imaginary title even
 of your Ministry ; For first, though
 your *Record* were true, as touching
 the matter of fact in the Ordination
 of Archbishop *Parker* , which will
 never be cleared , for it is gathered
 out of *Stow*, *1. Eliz. Holinshead*, and
 other

(III)

other Protestant Historians, that *Parker* and the rest of your first pretended Bishops were Bishops in your account before these Consecrators returned into *England* (having run away in *Q. Maries* reigne) therefore not ordained by them, and by consequence the Record cannot be true; Yet if it were, there are many titles will render all invalid, especially as touching the pretended Ordainers Ordinations.

Hodgkinson was one of the 26. who were instituted in the time of *Henry* the 8th. his Schism; if he were ordained, it was by the new form, which (*Sanders* saith) the King newly prescribed to Bishops, and consequently of no effect: *Barlow* was elected of *Asaph*, and nominated *Menevensis*, but no man hath hitherto prov'd, that he was at all ordained; *Scory* and *Coverdal* were elected under *Edw. 6.* but not ordained

ed by a lawfull Bishop, as that diligent and neer neighbour to those times (*Sanders*) shewes. *Landaff* indeed was a true Catholike, though pusillanimous Bishop; but being threatened excommunication by *Bonner*, Bishop of *London*, if he should ordain them, he feigned himself sick, and declined the matter. And it must be highly considerable, that Bishop *Oglethorp*, Bishop of *Carlisle*, *Kitchin*, Bishop of *Landaff*, and other Bishops never acknowledged them, as validly ordained: Yet if all were true, (since some eminent Divines hold, that to ordain is an act of jurisdiction; and almost all hold, that jurisdiction, at least in the exercise, is lost by deposition or excommunication) the title of your succession cannot be certain.

Secondly, You should be well read in the opinion of *Armachanus*, *Panormitanus*, *Delphinus*, which
Scotus

Scotus is thought to hold probable, and *Durand* will not have to be erroneous, out of *S. Hierome*, which if supposed, would crush you wholly. I only propound this to you, as being consonant to your doctrine in this Act, in the Paragraph concerning *Episcopall Government*, and destructive to your succession, because by this opinion all titles except divine, which your Act challengeth not, are surely lost, because as *Tertul.* in the place cited saith, *Ordinationes eorum temeraria, leves, inconstantes*: wanting divine foundation, they must needs totter.

Thirdly the confusion at the *Nags-head*, witnessed by such who were present and afterward suffer'd severe imprisonment, for their conscience, must needs make a considerable argument for your nullity, these aver'd that *Landaff* having withdrawn himself, *Scory* was suffe-
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sted Ordainer, who laying his hands over their heads with the Bible, said; *Take power to preach the word of God sincerely.* So that he doing it alone, and in this only form, nothing was done, which will convince a nullity in all your first pretended Bishops, and consequently in all those who have been ordained by them, which renders the whole to be invalid, because it cannot appeare that the sequent Ordainers were not descended from these Parliamentary Bishops, as *Senders* calls them, in that they supplicated the Parliament to confirm them, and to supply what was wanting, according to holy Churches Doctrine and practise.

Lastly, Christian Divinity teacheth us, that in the matter of *Sacraments*, all are obliged to follow the more certain opinions, and to leave the less probable; whence it follows, that all your Profelites are bound, though

though there were some probability for your Ordination, to leave you, and return to us, where it is unquestionable, according to your confessed Principles.

Hence it appears in what a dangerous præcipice all souls are, who depend on you for Sacraments, since your title at the best is uncertaine; and how secure are those of our Communion, even according to your principles, since all you pretend is from us: yet I know not whence, somewhat you seemed also to have in point of Jurisdiction, which belong'd to true *Episcopacy*, and this you exercised with unexemplar severity, by imposing Oaths *ex Officio*, & the like, not only *præter* but *contra*, Canonick burthens, extremely hard to all, who did not even superstitiously adhere to you, and these your proceedings, were judg'd highly prejudiciall to the last King.

But

But to return to your proposition : it would admit a greater truth being modified according to your intention with that which *Logicians* call a *simple conversion*, thus, *no King, no Bishop*, & for this you need not argue *ab autoritate*, al of us wil grant it in order to you, and out of this self-interest I should almost conceive you with the one with the other, but not a King, without a Bishop: Your whole discourse inclines to this. And for the former *Aphorism*, indeed your reformed Episcopacy had no such influence upon the people, as to conclude *no Bishop, no King*; their uxorious complexion rendred them too vulgar and contemptible: You pretend indeed much zeale for the late King, especially lest he should be perjured in violating his oath of preserving your Priviledges: But it is conceived to be a fallacy of *non causa, pro causa*, and grounded not upon

upon *amor amicitia*, but *concupiscentia*, that is, you loved him for your own sakes, you would not have him forswear, lest you lose all. So you are tender against sacrilege; whereas none are ignorant that your Reformation was grounded upon it, the ruinous walls of houses dedicated to Gods service witness it, and the Bishopricks of Oxford, Peterborough, Bristol, Chester, and Gloucester were wholly founded upon Church-rapine: But as in the former, so in this, you are suspected to seek *quæ vestra sunt, non quæ Jesu Christi*.

Finally ye add.

*We hope we shall be the lesse blamed for our unwillingnesse to have any ætunnall concurrence in the extirpating of Episcopall Government, seeing of such extirpation there is no other use imaginable, but either the alienation of
their*

their revenues and inheritances, (which how it can be severed from sacrilege and injustice, we leave others to find out) or to make way for the introducing of some other form of Church-Government; which whatsoever it shall be, will (as we think) prove either destructive of, and inconsistent with Monarchicall Government, or at leastwise more prejudiciall to the peaceable, orderly, and effectuall exercise thereof, then a well regulated Episcopacy can possibly be.

These were the last words of the dying Prælacy, and Prælatique Protestancy. And truly the conjunction of them is so weak, as being drawn *à Posteriori*, and from very remote and extrinsecall topicks, that they declare your cause desperate. Alas, why would you trouble your selves, us, and the world with a tedious contrast about a pure fanaticque Idol, which as in this upshot appears,

had

had never any reall foundation, but only *civitas solis*, a pretty invented *Eutopia* in the Sun, where none but Knights Errant appeared in battell, and like high-drawn Meteors vanished in the midst of the ayery combat, leaving some ill-favours behind them, which require suffumigations of sacred incense, or at least aspersions of holy Water.

These last words being pronounc'd, you quitted the stage; the *Chorus* replying sadly.

How truly may we apply to you our blessed Saviours inculcation to the Jewes; *Quoties volui, &c.* you have murthered his Prophets and Apostles lawfully sent to you for above 80. years, you have had their examples of Christian fortitude in undergoing cruell deaths for the antient Religion of Gods universall Church, and of this Nation from the infancy of Christianity here, and you would

would not be advised by them. Wherefore you are now dissipated, and none will receive you: The Catholique Church declines you, all Protestant Congregations disclaime you, which the B. of *Cant.* at the Councell table confess'd, when (upon a false rumour of his flying beyond Seas) he said, *If he were minded to leave England, he knew not whither to go.*

All that now remaines of your Religion within the whole Dominion of this Nation by authority, is, that among the *Articles* upon the surrender of *Virginia* to the Parliaments navall forces dated the 12. of *March 1651.* The 11. *Article* is this, *That the use of the Common-Prayer Book be permitted there for one yeare ensuing, &c.*

God in nature, in all ordinate motions to corruption, never ceaseth, till the subject be reduced to mate-

ria

ria prima, that is to your first invisibility, wherein you now are; therefore you must content your selves to be numbred, *inter non entia*, for the Law saith, *De non existentibus, & not apparentibus eadem est ratio.*

Truly I am of opinion that future ages, which shall read your history, will take it to be a *Romance*; it seems so full of prettily contrived implicancies; like the old Romans, who endeavoured by a tumultuous noise of kettles to enchant the Moon; you have entertain'd this little world with high noyses in Pulpits, in hope to enchant the Inhabitants, but the curtain being opened all vanisheth.

What God will work out of this (for generation certainly followes corruption) we yet know not, only we learn (according to *Aristotle*) that the more imperfect form is first produced, and then the more Noble; as in man, first the vegetative,

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then

then the sensitive, and at last the intellectuall.

The *Synagogue* had three States even after Christs coming. first it was obligatory til *Christs Passion*; it was lawfull, not profitable till *Pentecost*: but from thence (after sufficient promulgation of the *Gospell*) it was unlawfull every where: By these descents, it was degraded, and honourably buried. And truly somewhat after this manner, though not so handsomly in the close, your Episcopall Idol was to be adored under obligation from 1. *Eliz.* till the beginning of this *Parliament*, when your Bishops came to their purification: Then the Idoll was reduced to the second state of being lawfull, not profitable or obligatory: this continued til the *Covenant* was established by Parliament in *Sept. 1643*. From thence it became unlawfull, and so ingloriously expired, yet was not

not publickly exposed in order to interment, till the *Common Prayer Book* was (on the 26. of Novemb. 1644.) voted down by Parliament, and the *Presbyterian Directory* established in its room (which is since also vanished;) Moving and inviting all *Catholiques, Presbyterians*, and *Independents* to sing the *Dirige* of *O Hierusalem, Hierusalem, qua occidis Prophetas &c. they shall not leave on thee one stone upon another*, Luk. 19.

All passengers will easily see the reason of the ruine of this high-built *Babel* to be, because they made the walls without Morter; they neither had *unity, community*, nor *antiquity*, which only can cement a Christian structure.

The Roman world was astonished to see the *Pompeian* faction, having the conscript Fathers of Senate joyned in and with them, to be so often, and at last totally routed: their answer

which *Cicero* celebrates, was, *Nemo mirari debet humana concilia divina necessitate esse superata*. The same answer in a Christian sense may be given, as cause of your ruine, Gods decrees have evacuated your ayery policies.

Let me with all possible instance, and charitable seriousness conclude to all our Country men with S. *Augustine* in his seventeenth chapter, *de utilitate credendi*, written to *Honoratus*, wherein he first shews the power and prejudice, which habits and customes work in us, as if he would admonish all to suspect themselves; and therefore since Religion is a business of so high concernment, as upon which our salvation radically depends, you will do well to examine, whether it is not custome, rather then Christian reason, which keeps you where you are, without duly weighing the grounds.

Be

Be pleased seriously to read and ponder S. *Augustine*, who had deeply studied (in this Treatise against the *Manichees*) your very case: see a summary of the grounds of true Religion, you need read no more: truly this sole chapter well pondred and the great truths therein wel observed, are able to satisfie all the world, and powerfully to compell your relinquishing an ill-drawn picture of a Church, which hitherto you have exhibited to the world, his words are these;

All customes have such vertue and power to win the love and affection of men, that we sooner can condemn and detest even the things that are naught and wicked in them, then forsake and change them; and this for the most part comes to passe, when our unlawfull appetites and desires have gotten a Dominion and predominancy over us. Doeſt not thou think that great care

hath been taken about the affairs of mankind, and that they are put into a good state and condition, that not only Divines, but most learned men do argue and contend, that nothing that is earthly, nothing that is fiery; finally nothing that is perceptible by the corporall senses ought to be worshipped and adored for God, but that he is to be prayed unto, intreated and supplicated only by the understanding or intellectuall power; but also that the unskilfull multitude of both sexes, doth in so many and so divers Nations, both believe it and publish it? that there is continency and forbearance of meats, even to the most slender diet of bread and water, and fastings, not for one day only, but also continued for divers dayes together; that there is chastity even to the contempt of marriage and Issue; that there is patience, even to the contemning of crosses and flames; that there is liberality, even to the di-

distribution of Patrimonies to the poor, and finally so great a disesteem and contempt of all things that are in this world, that even death it self is wished and desired.

Few there are that do these things, fewer that do them well and prudently: yet the people do approve them, hearken to them and like them, yea they love and affect them, and not without some progress of their minds towards God, and certain sparks of piety and vertue: they blame and reprehend their own weakness, and imbecility that they cannot do these things: this the divine providence hath brought to passe by the predictions of the Prophets, by the humanity and Doctrine of Christ, by the voyages of the Apostles, by the Contumelies, crosses, bloud, and death of Martyrs; by the laudable and excellent lives of Saints, and by miracles done at convenient times, in all those things worthy of so great matters and

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vertues.

vertues. When therefore we see so
 great help and assistance from God,
 and so great fruit and increase there-
 by; shall we make any doubt or que-
 stion at all of retyring into the bosome
 of that Church, which, even to the
 confession and acknowledgement of
 mankind, from the See Apostolique by
 succession of Bishops, hath obtained the
 sovereignty and principall authority?
 Heretikes in vain barking round a-
 bout it, and being condemned, partly
 by the judgement of the people them-
 selves, partly by the gravity of Coun-
 cells, partly also by the majesty and
 splendor of miracles, unto which not
 to grant the chief place and prehemi-
 nence, is either indeed an extreame im-
 piety, or a very rash and dangerous ar-
 rogancy; for if there be no certain way
 for the minds of men to wisdom and
 salvation, but when faith prepareth
 and disposeth them to reason; what is
 it els to be ungratefull unto the di-
 vine

vine Majesty for his aid and assistance, but to have a will to resist an authority, which was gained and purchased with such labour and pains? and if every art and trade, though but base and easie, requires a teacher or Master that it be learned and understood; what greater expression can there be of rash arrogancy and pride, then both to have no mind to learn the booke of the Divine mysteries from their Interpreters, and yet to have a mind to condemn the unknown? Thus far this glorious Saint.

Here we see how highly necessary blessed S. *Augustine* judged it for all Christians to adhere to the Catholique Church in all points of belief, which he declares here to be the *Roman Church*, that is to say, that universall multitude of Christians, which acknowledgeth *Rome* for their head; whose authority, as he saith, is confirmed by consent of

Nations, Councells, and Majesty of Miracles: Was every our fictitious Church thus adjusted?

Here great *S. Augustine* puls down sails, and of a Master glories to become a Scholler: Whence we learn, that if an *Origen* (the crums of whose plenty rendred *Clemens Alexandrinus* rich in the esteem of all) or an *Apollinarius* (with his conquests against *Porphyry* and other enemies of Gods Church) or any other prodigious Comets of wit and learning, or whatsoever posteriour Masters (who can be but pedants to the former) should presume to teach the Church, or to question her Magisteriall Dictates or Conciliary Decrees, we must say with *Vinc. Lyr. ca. 10.* *that with the Church we ought to receive Doctors, and not with Doctors to forsake the faith of the Church.*

Could we attaine to *S. Paulins*
contempt

contempt of our selves, we should not at so high a rate, as to the prejudice of Gods Church and his divine truths, sell our raw conceits: S. *Hierome* and S. *Augustine* made highest esteem of his learned and pious Epistles, and S. *Amand* kept them as Diadems in his Storehouse, whereof he sent to S. *Paulin* a fardle, to which he replies, *Legimus in tergo epistole annotationem epistolarum, quas meas esse indicatis: nam verè prope earum omnium memor eram ut meas esse non recognoscerem, nisi vestris literis credidissem, unde majus accepi documentum charitatis vestrae: quia plus mihi vobis quàm mihi, notum esse perspexi.* If he had been tickled with our vanity, he would have kept a better bed-roale of his writings in his memory, then to borrow, and even unwillingly, from S. *Amand* a knowledge of his own works. Here is no danger of recalcitration in order

der to the holy Churches great treasury opportunely dispensed, and humbly received by her learned children.

S. Paul (our Grand Master) puts all Doctrine and Doctors to the test thus: *If any preach unto you otherwise then you have received, be he accursed?* It's high time therefore to leave Pope Celestine his golden rule, celebrated in *Lirinensis*; let novelty cease to molest antiquity; for who-soever he is, or of whatsoever eminency for learning or sanctity he seems to be, if he introduceth novelty; *alienus est, prophanus est, hostis est*; he is a wolfe in a sheeps cloathing. What greater expression can there be of rash Arrogancy and pride, &c. as S. Augustine hath taught us.

FINIS.

A



A cursory Animad-
version upon *Henry*
Fernes Treatise, of
the Division between
the English and Ro-
mish Church upon the
Reformation.

IF I had not seen the two Capitall
letters *D.D.* in the title page of
his Treatise, I should have esteem'd
it not worthy taking more notice
of then of a scurrilous Pamphlet,
neither dare I play the Cabalist to
give the divers significations of those
hieroglyphicks, but reading them
without

without notes they import *Doctor of Divinity*, the Preface, a Country Sermon, which ever must have a sting at the Papists; neither that nor the ensuing discourse is *ad Clerum*, els they would more favour of the *Dector*, according to the antient stile of the University.

In his said preface (to take notice first of some of his calumnies there) he falls into these expressions. *All the Christian world sees how long the poor distressed Eastern Church has lain under that heavy condition, unpitied by them of the Romish Communion, and how they have stood affected to us since our Reformation, has sufficiently appeared by their several practices against us; what hand they had in our present troubles, is not unknown to some; what joy they now take in them, let their own hearts tell them, &c.*

His chiefe ayme in the book is to shew, that the arguments which they

use to condemn the *Independents* are not retortable upon themselves by us; and what greater use of reason they grant to their *Proselytes*, then we: All which he labours for in the seventh, and the ensuing *Sections*, till the thirteenth, wherein verily he is so unhappy, that any child may return his arguments with great advantage; His result being this, that *private judgement*, or *judgement of discretion* (which he allows to private men) must submit to the publique, els the power of *Jurisdiction* must proceed to judge, censure, and cast out the disobedient; and therefore he exacts (even in case of error) all *externall peaceable subjection*. Did ever the Roman Church go thus far? was there ever challenged any higher captivation of understanding, then that every one should submit to the publique? Was ever externall subjection exacted in point

point of error, which this *D. D.* will have in his Church.

Further the Independents (whom he involves with *Sacrilegists*) he wil have inexcuseable in their breach from them, because it was not warranted by a *Nationall Synod*, as theirs, which how untrue it is, a'l know; for all the Bishops of this Nation were excluded and imprisoned when the Doctors party first decreed the breach from their old Mother Church, as the very Acts testify; so that they had no more *Nationall Synod*, then these, who can when they please, congregate as many of their party, and stile it a *Nationall Synod*, especially if warranted by Parliament, as the Presbyterians have lately done, whom he equally rejects.

Secondly, he sayes the Independents, or Sectaries (as he calls them) have not *plain and evident Scripture*,
but

but places unlearnedly wrested: Who knows not that the Prelatists could never hitherto bring Scripture or antiquity, except *places unlearnedly wrested*? have not we demonstrated this 100. times? do not they stand registred upon this accusation in all Courts of Justice, equity, and reason, and yet are not able to wipe off the least part? These are *D. D.* his peculiar Aphorismes, which by a little redargution, rise up in judgement against himselfe and his faction.

The other Sections are built upon Topicks, as common as *Robin Hoods* Song, and answered by every Stationers Catalogue of *Frankfort Mart*, therefore I trouble not the judicious Reader with the rehearfall.

But to return to the words cited out of his Preface, it is most evident to all who read histories, what pains

pains the Roman Church hath, and doth take, in maintaining Colledges and sending Missionaries for the reducing of the Eastern Church; and with what affection and solicitude she laboured the recovery of *England* to her pristine Religion, does clearly appeare by the innocent blood of many of her Priests shed at *Tyburn*, and other places of publique execution, meerly upon that account, which is the only practise he can justly accuse the Roman Church of: & what hand we Catholikes have had in the present troubles of the Land, cannot be unknown, but to those that are truly simplicians, & of very short consideration, when our Priests, being every where throughout the Countrey since the beginning of the late warres, imprisoned and persecuted to death, and our Layty ransackt almost to utter ruine in point of temporall estate,

state, only upon the icore of their old Recusancy; no one of them could be hitherto convicted of Incendiarisme, notwithstanding the extreme eagerness of their enemies to accuse them upon any cavill that malice could surmise; let the *D.D.* convince me of the contrary by any particular instance, if he can: On the other side, what hands and heads, what pens and Pulpits those that were not Catholiques have had in their own and our late troubles, the Parliamentary Records, *Scaffolds* and *Gallowses* do make so evident, that none can pretend ignorance, but such as have their sculs stuffed with *Fern*.

That we joy in our Adversaries troubles, is another unproveable calumny of the Doctors. We doe extremely pittie them, and hope that the Divine permission of an infinity of Sects, and subdivisions among

mong them, may sooner bring them to reflect on their common Schisme, and of their owne accord to endeavour a re-union with the root, whence they separated themselves.

But I presume, when the *Doctor* has read the foregoing discourse, he will ingeniously confess, who were the only cause of our late troubles; or if he will still seem to be wilfully ignorant, let him inform himself further of the *Scotchwomen* of *Edenborough*, who flung their stools at the late *Arch-Bishop* of *Canterburys Legat's* head, that came to put in practise his new *Service Book*, and other innovations there in the year 1639. This bred the first disturbance, and gave the Alarum to all the sad ensuing troubles in both Nations, as our modern histories unanimously agree.

It would seem strange that a grave
D.D.

D.D. should nor be sensible of the sin of calumny against so celebrated a Church, but to reproach her with want of charity, or rather excess of malice, (in joying at their neighbors spiritual ruines, which by all possible solicitude she hath laboured to prevent,) and to accuse her Members, as Bouteuse of State: But this is the Prelatists constant stile, since they were dispossessed of true charity by embracing Schism; neither do I know what should move them thus to detract from the innocent, but desparation.

FINIS.

ERRATA.

PAge 89. line 19. for *salved* read *valued*. p. 96. l. 15. r. *Decrees*. p. 106. l. 16. r. *Parsonages*.